A LINE OF LIFE.

Pointing at the *Immortalitie* of a Vertuous NAME.

Printed by *W. S.* for *N. Butter*, and are to be sold at his shop neere Saint *Austens* gate.
1620.

BRITISH MUSEUM

WISE,
and therein
NOBLE.

AMbition beeing ſooner diſcouered by acting then plotting, can rarely perſonate practiſe in ſtudie, vnleſſe the Arts themſelues, which in themſelues are liberall, ſhould too curiouſly cenſured, too inquiſitiuely conſi-

ned. It is an easie vanity, in these dayes of libertie, to be a conceited Interpreter, but a difficult commendation to bee a serious Author: for whatsoeuer is at all times honestly intended, oftentimes is too largely construed. Generall collections meet (not seldome) with particular applications, and those so dangerous, that it is more safe, more wise, to professe a free silence, then a necessarie industrie. Here in this (scarce an) handfull of discourse, is deciphered, not what any perso-

perſonally is, but what a-
ny perſonally may be: to
the intent, that by the
view of others wounds,
we might prouide play-
ſters and cures for our
owne, if occaſion impoſe
them. It is true, that all
men are not borne in one,
the ſame, or the like pu-
ritie of qualitie or con-
dition; for in ſome, Cu-
ſtome is ſo become ano-
ther Nature, that Rea-
ſon, is not the miſtreſſe,
but the ſeruant, not the
directreſſe but the foyle
to their paſſions. Folly is
a ſale-able merchandiſe,
whoſe factour, youth is

not ſo allowedly profeſt in young men, as pleaſure in men of any age: yet are the ruines, the calamities, the wofull expe-riences of ſundrie preſi-dents and ſamplars of indiſcretion and weake-neſſe (euen in noted, and ſometimes in great ones) ſo apparent, ſo daily, that no Antidote againſt the infection, diſeaſe, lepro-ſie of ſo increaſing ane-uill, can be reputed ſuper-fluous. For my part, I ingeniouſly acknowledge, that hitherto (how euer the courſe hath proued a barre to my thriſt, yet) I

neuer

neuer fawned vpon any mans Fortunes, whose person and merit I preferred not. Neither hath any court-ship of applause, set me in a higher straine, a higher pinnacle of opinion, then seuerest Approbation might make warrantable. Howbeit euen in these few lines that follow, my ayme hath not beene so grossely leuelled, that I meant to chuse euery Reader for my Patron: considering that none can challenge any interest herein from me (vnlesse he challenge it.

by way of an vsurped impropriation) whom I my selfe doe not out of some certaine knowledge and allowance of Desert, as it were poynt out and at, with my finger, and confesse that Hic est, it is this one and onely. By which marke, I can deny no man (not guiltie to himselfe of a selfe-unworthinesse) to call it his owne: at least, none of those, who freely returne the defects to their proper owner, and the benefit (if any may be) of this little worke to their own vse and themselues. So much

much it is to bee presumed, the verie taliarie Law may require and obtaine. In all things, no one thing can more requisitely bee obserued to be practised, then The Golden Meane: *The exemplification whereof, howeuer heretofore attributed, I dare not so poorely vnder-value my selfe and labours, as not to call mine. But if I should farther exceede, I might exceede that meane, which I haue endeuoured to commend. Let him that is wise, and therein noble, assume pro-*

properly to himſelfe this intereſt, that I cannot diſtruſt the ſucceſſefull acceptation, where the ſacrifice is a thriftie loue; the Patron a great man good (for to be truly good is to be great) And the Preſentor, a feodarie to ſuch as are maiſters not more of their own Fortunes then their owne affections.

Æstatis occasum haud
ægrè tulit vnquàm
Temperata Hyems.

Io. Ford.

Estatis occasum haud
agre tulit unquam
Temperatæ Hyems.

Io. Ford.

LINEA VITÆ:

A Line of Life.

TO liue, and to liue well, are distinct in thẽselues, so peculiarly as is the ACTOR and the ACTION. All men couet the former, as if it were the to-

tall and ſouereigne felicitie of a humane condition: And ſome few purſue the latter, becauſe it giues an eternity to their bleſſedneſſe. The difference betweene thoſe two is, *Life* deſired for the only benefit of liuing, feares to dye; for ſuch men that ſo liue, when they dye, both dye finally & dye all: But a *good Life* aymes at another mark; for ſuch men as indeauour to liue well, liue with an expectation of death, and they when they dye, dye to liue,

and

nd liue for euer. In this
eſpect hath death (be-
ng the parting of a pre-
ious Gheſt from a rui-
nous Inne, the ſoule
rom the bodie) beene
y the Ancients, ſtyled
Hauen of ſafetie, a fi-
niſhing of Pilgrimages,
reſting from trauaile,
paſſage to glorie. Eue-
ie man that moſt ſhuns
t (and he moſt ſhunnes
that moſt feares it)
unnes notwithſtanding
wilfully to meet it, euen
hen poſting to it, when
ee abhorres it: for (the
ompariſon is liuely &
emarkeable) as he who

in a Shippe, directs his course to some Port; whether he stand, walk, reuell, sleepe, lie downe, or any way else dispose himself, is notwithstanding alwaies driuen on to the period of his voyage: So in this Ship of our mortalitie, howsoeuer wee limit our courses, or are suited in any fortune of prosperitie or lowneſſe, in this great Sea of the World; yet by the violence and perpetuall motion of time, are we compeld to pace onward to the last and long home of our graues,

graues, and then the victorie of Life is concluded in the victory of our ends.

It is granted in *Philosophie*, that *Action* is the Crowne of Vertue. It cannot in *reason* (the light of Philosophie) be denied, that *perseuerance* is the Crowne of Action: and then *Diuinitie* the Queene of Nature will confirme, that *sufferance* is the Crowne of perseuerance. For to be vertuous without the testimonie of imployment, is as a rich Minerall in the heart of the

Arist. in 1. Ethic. l. Cicer. in off.

Earth, vn-vſeful becauſe vnknowne; yet to bee vertuouſly imployed, and not to continue, is like a ſwift runner for a Prize, who can with eaſe gaine it from others, but ſlothfully ſitteth downe in the middle way; but to perſeuere in well-doing without a ſence of a dutie, only with hope of reward, is like an Indian Dromedarie, that gallops to his common Inne, prickt on-wardes with the deſire of Prouender. *It is beaſt-like not to differ from beaſts, aſwell in the abuſe of reaſon,*

ſon, as it would bee in the defect.

ACTION, PERSEVERANCE IN ACTION, SVFFERANCE IN PERSEVERANCE, are the three golden linkes that furniſh vp the richeſt Chain wherwith a good man can bee adorned; They are a tripartite counterpawne, wherby wee hold the poſſeſſion of life, whoſe Charter or Poll Deed (as they terme it) are youth till twentie, manhood till fortie, olde age till our end. And hee who beginnes not in the ſpring

of his minoritie to bud forth fruits of vertuous hopes, or hopefull deserts, which may ripen in the Summer of confirmed manhood; rarely or neuer yeelds the crop of a plentifull memory in his age, but preuents the winter of his last houre, in the barren Autume of his worst houre, by making an euen reckoning with time misspent, dying without any *Issue* to inherit his remembrance or commẽdation.

Heere is then a preparation made to the ground-

ground-worke & foun-
dation wheron the ſtru-
cture and faire building
of a minde nobly fur-
niſht muſt ſtand; which
for the perpetuitie and
glorie of ſo laſting a mo-
nument, cannot altoge-
ther vnfitly bee applyed
to a LINE OF LIFE.
For whoſoeuer ſhall le-
uell & ſquare his whole
courſe by this iuſt pro-
portion, ſhall (as by a
line) bee led not only to
vnwinde himſelfe from
out the Labyrinth and
Maze of this naturall &
troubleſome Race of
frailtie, but to flie vp in

the middle path, the *via lactea* of immortalitie in his name on Earth, to the Throne of life, and perfection in his whole man, and to an immortalitie that cannot bee changed.

Deceiuing and deceiueable *Palmesters*, who will vndertake by the view of the hand, to bee as expert in foretelling the course of life to come to others, as they are ignorant of their own in themselues, haue framed and found out three chiefe lines in the hand, wherby to diuine

future

uture euents; *The line f life, The middle na- ural all line, and the table ine.* According to the reſh colour or palenes, ength or ſhortneſſe, redth or narrowneſſe, traitneſſe or obliquitie, continuance or inter- miſſiõ of either of theſe, hey preſume to cenſure he manners, the infir- mities, the qualities, the erie power of Life or Death of the perſon. But the *line of life* is the eminent mark they muſt e directed by, to the per fection of their Maſter- iece. All which, are as far

far from truth as wonder; onely it is true and wonderfull, that any ignorance can be so deluded. Another *line of life* is the most certaine and infallible rule, which wee as we are men, and more then men; Christians, & more then Christians, the image of our maker; must take our leuel by. Neither is iudgement to be giuen by the ordinary lineaments of the furniture of Nature, but by the noble indowments of the mind, whose ornaments or ruines are then most ap-

pa-

parently goodly or miserable, when as the actions we doe, are the euidences of a primitiue puritie; or a deriuatiue deprauation. Here is a great labour to indure, a great strength in that labour to conquer, a great Resolution in that strength to triumph, requisite, before wee can climbe the almost impregnable and inaccessible toppe of glorie; which they that haue attempted haue found, & they that haue found haue enioyed to their owne happines and wonder

der of imitation.

RESOLVTION is the plotter and the Actor, nay, it is both the plot and the Act it selfe that must prompt vs how to doe, aswell as it must point vs out what to do before wee can as much as take into the hands of our purposed constancie, this *line* which must direct vs to life, & make vs to liue.

Whatsoeuer therefore in those briefe ensuing collections is inserted, to patterne and personate an excellent man, must be concluded and vn-

vnderstood for methods sake in this one only attribute, RESOLVTION. For by it are exemplified the perfections of the minde, consisting in the whole furniture of an enriched soule; and to it are referred the noblest actions, which are the externall arguments and proofes of the treasure within: For as it is a State Maxime in Policie, that *Force aboad in Warre is of no force, but rather Rashnesse then Souldierie, vnlesse there bee counsell peaceably at home to direct for expe-*

di-

dition: ſo are all actions of Reſolution in the *Oeconomie* and houſehold gouernment of a mans owne particular priuate wealth, but ſhiningfollies, vnleſſe there bee a conſultation firſt held within him for determining the commoditie, the conueniencie and commendation of ſuch actions, aſwell in doing, as when they are done.

Order in euerie taske is for conceipt eaſieſt, for demonſtration playneſt, for Imitation ſureſt. Let vs then take into

into our consideration this *Line of Life*, and trace the way wherein wee are to trauaile, keeping our eye on the Compasse whereby we may runne to the Paradise of memorable happinesse. And first it is to be obserued, That *Resolution* hath three branches; The one concerns a mans owne particular person for the carriage of himselfe in his proper dutie, and such an one is knowne by none other note, then in beeing A MAN: Another concernes a mans imploy-

ment

ment in affaires for his Countrey, Prince, and Common-wealth, and ſuch a one as is knowne by the generall name of A PVBLIKE MAN. The laſt concernes a mans voluntarie traffique in ciuill cauſes without the impoſition of authoritie, only vrged on to performe the offices of a friend, as a priuate Statiſt to ſeuerall ends, all tending to goodnes and vertue; and ſuch a one is euer to be call'd a GOOD MAN. In euerie one of thoſe there is a plentifull imployment pre-

preſenting it ſelfe to the liberall choyce for ennobling themſelues with publique honors, or gayning them the trueſt honour *A deſerued fame*, which is one (if worthie) of the beſt and higheſt rewards of vertue.

Superfluous it were and vnneceſſarie, to enter into the contentious liſts of diuided Philoſophers, or vnreconciled Schoolemen, for the abſolute and punctuall definition of man; Since, it ſufficeth vs to be aſſured that he is

Of the firſt, a man.

is mainely and yet pithily distinguish't from all other created substances in the only possession of a *reasonable soule*. This royall prerogatiue alone poynts him to be nobleſt of creatures; and to speak truth, in an assertion not to be gain-said, he containes the summary of all the *great world*, in the *little world* of himselfe. As then the Fabricke of the globe of the earth would of necessitie runne to the confusion out of which it was first refined, if there

there were not a great and watchfull prouidence, to measure it in the iust ballance of preseruing and sustayning; so consequently, without question, the frame of our humane composition, must prepostrously sinke vnder its owne burthen, if warie and prudent direction, as well in manners as in deedes, restraine it not from the dissolution and wracke, the procliuitie of corrupted Nature doth hourely slide into.

A mans minde is the man *Cicero Arist.*

man himſelfe (ſaid the Romane Orator) and the chiefeſt of the Grecian Naturaliſts, was confident to auerre, that *the temperature of the minde followed the temperature of the body*. It were a Leſſon worthie to bee cond, if eyther of thoſe rules may be poſitiuely receiued: For out of the firſt, as any man feeles his inclinations and affections, thereafter let him iudge himſelfe to bee ſuch a man. Out of the latter it may be gathered, how eaſie it were

were, for euerie man to be his owne Schoolemaſter, in the conformation or reformation of his life, without other tutour then himſelfe.

Socrates his ſpeech of the vſe of mirrours or looking glaſſes, concludes whatſoeuer can bee ranged in many wordes of this ſubiect, and is therefore notoriouſly vſefull, and vſefully notable; When thou vieweſt thy ſelfe in a mirrour, (ſaid that wiſe man) ſurueyeſt thy complexion, thy pro-

por-

portion, if thy face be more faire, louely, and ſweeter then others, thy bodie ſtraighter, thy lineaments perfecter; cõſider how much more thou art bound by that, to match thoſe bleſſings of Nature, with the accompliſhment of more noble qualities, then others of a courſer mould. If on the other ſide, thou perceiue thy face deformed, thy body crooked, thy outward conſtitution vnſightly or miſhapen; by ſo much the more haſt thou reaſon

ſon to liue a good life, that thereby concord of vertuous conditions, may ſupply the defects of Nature, and make thee more beautifull inwardly to the eye of iudgement, then outwardly thou couldſt haue beene to the eyes of popular delight.

In ſhort, to be a *man*, the firſt branch of reſolution is to know, feele, and moderate affections, which like traitors, and diſturbers of peace, riſe vp to alter & quite change the Lawes of reaſon, by working in

the feeble, and oftentimes the ſounder parts, an innouation of folly. Hee can ſeldome be a flouriſhing member of a bodie politique, and ſo a *publique deſeruing man*; but more rarely, ſcantly euer, a reconciler of diuiſions, and ſo a ciuill *good man* for others, that begins not betimes to diſcharge his owne dutie to himſelfe. The old Prouerbe was, (and it is lamentable, to ſpeake with truth, and ſay it is) that *A man is a beaſt to a man*; but it muſt be of neceſſitie gran-

Homo homini lupus.

granted, when a man to himselfe is a *Monster*, or more prouerbially, *a Deuill*.

It is said of CAIVS CVRIO, that hee was a man most *wittily wicked*, and most *singularly eloquent* in mischiefe against the Common-wealth. What rarities were here lost? (like a Diamond set in a rusten ring:) How much better had it been for him, to haue had a *duller braine*, if better imployed, and a *slower tongue*, if auaileable for the publique good? E-

Velleius Paterc. lib. 2.

uery man ſhould in his owne perſon, endeuour and ſtriue to be like *Catoes Orator, a goodman, and expert in pleading*, Firſt *good*, then *expert*; For of ſo much richer price is *vertue* then *Art*. *Art* without *vertue* being like the *Cantharides*, whoſe wings puld off, they haue prettie colours to pleaſe the eye, but poiſonous ſubſtances to be receiued into the ſtomack. How eaſie it is to guild a rotten poſt, to paint a Sepulcher, to varniſh an ill meaning, is ſoone reſolued

Fabius, orat. lib. 12. cap. 1.

Plin. lib. 11. cap. 35.

ſolued: Many men can *ſpeake well*, few men will *doe well*; The reaſon, for that we couet to be thought what wee are not, and yet continue to be what wee are aſhamed to be thought.

The excellẽcy of goodneſſe is apparent mainly in this one poynt, that euen thoſe who leaſt practiſe it in outward appearance, cunningly labour to make it the marke whereto all their actions (how foule ſoeuer in the iſſue) leuell at. It was truely obſerued by a

graue Author, That there was neuer any publique miſchiefe attempted in a State by euen Atheiſts, or very incarnate Deuils, but Religion was their colour to effect it; at leaſt a ſhew of ſome falſe zeale in as falſe a worſhip. For there muſt be an intention of vertue in the worſt actions, otherwiſe they could neuer haue paſſage by any publique approbation; Inſomuch, that hypocriſie is reputed the ſureſt & the ſafeſt ground of pollicie.

By

By this appeareth the richneſſe of vertue, that euen ſuch as moſt oppoſe it, muſt and are compelled to acknowledge it for beſt. In like manner, euery man in his particular to diſtinguiſh his actions, is in his knowledge guiltie and conſcious of what he doth or ſhould doe. We were not borne to feed, ſleepe, and ſpinne out our webbe of life in the delicate ſoftneſſe of vanitie, or ſloath; wee were not borne to trafique in follies, and to make merchandize of

our ſenſualities; wee were not borne to reuel in the apiſhneſſe of ridiculous expence of time; wee were not borne to be Panders to to that great Whore of a declyning Reaſon, *bewitching pleaſure*: we were not borne to laugh at our owne ſecuritie, but to bewayle it; we were not borne to liue for our ſelues, but to our ſelues; as we were not on the other ſide borne to dye to our ſelues, but for our ſelues. We muſt learne to reioyce in true goodneſſe,

neſſe, not vain delights: For as we cannot iudge him to haue a light heart alwaies, that ſomtimes laughes (for euen in laughter there is a ſadneſſe,) ſo wee muſt not imitate by any outward demeanor, to bewray the minoritie of our Reſolution, except we would be as childiſh in vnderſtanding as in action.

What infinite inticers hath a man as he is a meere man, to withdraw him from an erected heart? As the temptation of a repu-

ted beautie, the inuitement of a presented honour, the bewitching of an inforced wealth, the Lethargie and disease of an infectious Court-grace; yet all and euerie one of these (with what other appendances soeuer belonging vnto them) are (if not wisely made vse of) but glorious snares, dangerous baites, golden poysons, dreaming distructions, snares to intrappe the mightinesse of constancie; Baites to deceiue the constancie of manhood,

hood, poysons to corrupt the manhood of Resolution; destruction to quite cast away the Resolution of a iust desert.

Now for a mans carriage in his particular dutie, what can hee determine of, since he hath not more himselfe, and his own affections to assault and batter his Resolution in the path of Vertue, then a world of presidents, of partners, of helpers, to perswade and draw him on to the full measure of an vnworthy life. It is a la-

bor

bor wel worthy a Chronicle (and chronicled will bee in a perpetuall memorie) to withstand the seuere assault of Folly, pressing on with so infinite an Armie of followers and admirers as shee is accompanyed with: what can one *priuate man* do against such a multitude of temptations? Either hee must consent to doe as they doe; or dissent and hate them: if consent, hee is mischieuous with many; if dissent, vertuous by himselfe; and the last is without controuersie

the best. Since neuer to haue seene euill is no praise to well doing; but where the Actours of Mischiefe are a Nation, there and amongst them to liue well is a Crowne of immortall commendation.

A Golden Axiome there was registred amongst the Ciuilians in the daies of *Iustinian*: *That it was not conuenient for any man to pry and looke after what was done at Rome, but to examine iustly what ought there to bee done.* Rome was then the Mart of the

the World, all ſorts of euery people came thither, from thence to receiue the Oracles of life (as they might bee termed:) yet doth it not follow that any one man with the multitude, ſhould runne to *Rome*, to ſucke the infection of diſſolute intemperature. *Vanity* moſt commonly rides coach't in the high way, the beaten way, the common way; But *Vertue and Moderation* walkes alone. It may be ſaid, what profit can redound, what commendation, what reward, for

one

one man to bee singular against many? O the profit is infinite, the commendation memorable, the reward immortall. It is true the olde Greeke Prouerbe concluded, that *one man was no man*; yet with their most approoued Authours, by the verie word MANY, were the worst sort of people vnderstood, and by FEW the best. For certainely there is not any allurement could lull men in the mist of their misdeeds, so much as those two pestilent yoke-fellowes

lowes and twinnes of confuſion, *The multitude of offenders, and the libertie of offending.* They are both Examples and Schoolemaſters, to teach euen the very ignorant (whoſe ſimplicitie elſe might be their excuſe) to do what (if others did not) they might accidentally ſlide into, but not ſo eagerly purſue.

To conclude this point, it may ſomewhat too truly be ſaid, though not by way of diſcouragement, yet of caueat, what by the procliuitie and

and proneneſſe of our frailtie is warrantable; *Let no man bee too confident of his owne merit, The beſt doe erre: Let no man relye too much on his owne Iudgement, the wiſeſt are deceiued:* yet let euery man ſo conceiue of himſelfe, that he may indeuour to bee ſuch a one, as diſtruſt ſhal not make him careleſſe, or confidence ſecure.

It followes that the very conſideration of being men, ſhould ſomwhat rectifie our crooked inclinations, and en-

ennoble our actions to keepe vs worthy of the priuiledge wee haue aboue beasts: otherwise only to be a man in substance and name, is no more glorie then to bee knowne and distinguished from a very beast in nature.

Presidents from Antiquitie may plentifully be borrowed, to set before vs what some men haue beene, not as they were Commanders, or employed for the Commonwealth; but as they were Commanders of their owne infirmities, and

and employed for the Cõmonwealth of their own particular persons. *Epaminondas* amongst the *Thebanes*, is worthy of note and memorie euen to our Ages, and those that shall succeed vs. Hee (as the Philosopher recordeth) chose rather to bee moderate alone, then madde with the multitude; chusing at all times to consult with himselfe in excellent things, not with his Countreymen to giue Lust, Dalliance, Effeminate softnes a Regiment in the Kingdome of his thoughts;

Plutarch. in Apoth.

thoughts; no not of his thoughts, much leſſe of his Actions. *Phocion* among the *Athenians*, *Brutus* among the *Romanes*, are for their particular cariage of themſelues as they were only men, well worthy of all remembrance: And the ſententious *Seneca* is bold to ſay, that all Ages will euer hatch and bring forth many ſuch as *Clodius*, (a man bent to miſchiefe) but rarely any Age another *Cato*, a man ſo ſincere, ſo free from corruption, and ſo ſeuere a Cenſurer of himſelfe. But

Cicero de leg. lib. 3.

Iuuenal. Sat. 14.

Epiſt. 98.

But what need we to ſearch hiſtories of other times, or the deſerts of another Nation, when in our owne Land, in our owne dayes, wee might eaſily patterne what a man ſhould bee or not bee, by what others haue bin? Among many, two of late times are iuſtly examined; not as they were different in fortune, in yeares, in degree, but as they differed in the vſe of the gifts of their mind. The firſt was IOHN, the laſt and yongeſt Lord HARRINGTON; whoſe rare and

and admirable course of life (not as he was a Noble man, for then indeed it were miraculous, but as a man,) deserues all prayse and imitation from all. Of whome it may without flatterie (for what benefit can accrue to flatter the dead?) or affection bee said, That He amongst a World of men attayned euen in his youth, not only to grauitie in his behauiour, to wisedome in his vnderstanding, to ripenesse in his carriage, to discretion in his discourse, but to perfection

fection in his action: A man wel-deseruing euen the testimonie of a religious learned Diuine.

But for that his owne merit is his best commendation, and questionlesse his surest reward for morall gifts: let him rest in his peace whilest the next is to bee obserued.

SIR WALTER RAWLEIGH may be a second President, a mã known, and wel-deseruing to be knowne; A man endued not with common endowments, being stored with the best of Natures fur-

furniture, taught much by much experience, experienc'd in both fortunes ſo feelingly and apparently, that it may truly bee controuerted whether hee were more happie or miſerable; yet beholde in him the ſtrange Character of a *meere man*, a man ſubiect to as many changes of *reſolution*, as *reſolute* to bee the inſtrument of change: *Politique*, and yet in *Policie* ſo vnſtedie, that his too much apprehenſion was the foile of his iudgement. *For what man ſoeuer*

leanes

hend all what the former Discourse hath amplified; Namely that *the only felicitie of a good life, depends in doing all things freely, by beeing content with what wee haue (for wee speake of a morall man.) This is to remember that we are mortall, that our dayes passe on, and our life slides away without recouerie.*

Senec. Epist. 123.

Great is the taske, the labour painfull, the discharge full of danger, & the dãgers full of Enuy, that he must of necessitie vndergoe, that like a

Of the second branch, A Publike man.

blaze vpon a Mountain, ſtands neereſt in grace to his Prince: or like a vigilant Sentinell in a Watch-tower, buſies and weakens his owne naturall and vitall ſpirits, to adminiſter Equalitie and Iuſtice to all, according to the requiſition of his office.

It is lamentable and much to bee pittyed, when places of Authority in a Cõmonwealth, are diſpoſed of to ſome, whoſe vnworthineſſe or diſabilitie brings a ſcandall, a ſcorne, and a reproch to both the place and

and the Minister.

The best Law-makers amongst the Ancients, were so curious in their choice of men in Office in the Commonwealth, that precisely and peremptorily, they reputed that STATE plagued, whipped, tormented, wounded, yea wounded to death, where the subordinate Gouernours were not aswell vnblemished in their liues and actions, as in their names and reputation.

Plato 3. 6. & 12. de leg. & 7. de Repub. Arist. 5. & 6. Polit. Isocrat. in Pan.

A PVBLIKE MAN hath not more needc to be *Bonus Ciuis*, a good

Statist, then *Bonus Vir*, good in himselfe; a very faire and large *Line* is limmed out to square by it, a direct path that leades to a vertuous Name, if a man acquite himselfe nobly, iustly, and wisely, in well steering the Helme of State that he sits at; otherwise his Honours are a burthen, his Height a Curse, his Fauours a Destruction, his Life a Death, and his Death a Misery: A Misery in respect of his after Defamation, aswell as of his after accompt.

Far

Far from the preſent purpoſe it is to diue into the depth of *Policie*, or to ſet downe any poſitiue rules, what a right *Stateſman* ſhould be; for that were with *Phormio* the Philoſopher to read a Lecture of Souldierie to *Hannibal* the moſt cunningeſt Warriour of his time; & conſequently as *Phormio* was by *Hannibal* to be iuſtly laughed at, ſo aſwell might *Seneca* haue written to *Nero* the Art of Crueltie; or *Cicero* to his brother *Quintus* the Commendation of An-

ger. The ſumme of theſe briefe Collections, is intended to recreate the minde, not to informe Knowledge in practice; but to conforme Practice to Knowledge: Whereto no indeauor can bee found more requiſite, more auaileable, then an vndeceiuing leſſon of an impartiall obſeruation; wherin if our ſtudies erre not with many and thoſe moſt approued, thus we haue obſerued.

Two ſorts of publike men.

Firſt, of publique men there are two generall ſorts; The one, ſuch

ſuch as by the ſpeciall ſauour of their Prince (which ſauour cannot ordinarily be conferred without ſome mayne and euident note of deſert) haue beene raiſed, to a ſupereminent ranck of honour, and ſo by degrees (as it for the moſt part alwayes happens) to ſpeciall places of weightie imployment in the common wealth. *The other* ſort are ſuch as the Prince according to his iudgement, hath out of their owne ſufficiencie, aduaunced to particular

offices, whether for administration of iustice, for execution of Law, for necessitie of seruice, and the like, being according to their education and studie, enabled for the discharge of those places of authoritie; and *these two* are the onely chiefe and principall members of imploiment, vnder that head of whose politike bodie they are the most vsefull & stirring members.

Against both those publique persons, there are *two capitall and dead-*

deadly oppoſites (if it were poſſible) to becharme their reſolutions, and blot out their name from the LINE OF LIFE, by which they ſhould bee led to the endleſſe immortalitie of an immortalitie, in an euer-flouriſhing commendation. *The firſt* are poyſoners of vertue, the betrayers of goodneſſe, the bloud-ſuckers of innocencie: *The latter*, the cloſe death-men of merit, the plotters againſt honeſtie, and the executioners of honors; They are

are in two words discouered, *Blandientes & Sæuientes*, Flatterers, and priuie Murtherers. It is a disputable question, and well worthie canuase and discussion in the schools, to decide which of the two doe the greatest iniurie to noble personages. How be it most apparent it is, that enuie, the inseparable companiõ that accompanies the vertuous, doeth not worke more mischiefe for the finall ouerthrow of a noble and deseruing man, thẽ Flattery doth,

for

for driuing that noble and deseruing man into the snares of enuie. No man can be, or should be reputed a God; and then how easie it is for any man of the choyceſt temper, of the soundeſt apprehenſion, of the gracefulleſt education, of the sincereſt austeritie of life; how easie it is for him to fall into many errours, into many vnbecomming follies, into many passions, and affections: his onely being *a man* is both sufficient proofe, and yet sufficient excuſe.

Augustine.

cuse. The eloquentest and graueſt Diuine of all the Ancients, confeſt out of his owne experience, *Non est mihi vicinior hostis memet ipso*: that he had not a more neere enemie to him then himſelfe. For he that hath about him his frailtie to corrupt him, a World to beſot him, an aduerſarie to terrifie him; and laſtly, a death to deuoure him: how ſhould hee but bee inueigled with the intices ments of the *two firſt*, and ſo conſequently conſent to the vnſteadi-

neſſe

neſſe of his temptation before he be drawne to a ſerious conſideration of the danger of the *two laſt?* Eſpecially as wee are men, being not onely ſubiect to the lapſes and vanities of men, but as we are eminent men, in grace and fauour, in prioritie of titles, of place, & of command; hauing men to ſooth vs vp in the maintenance and countenancing of thoſe euils, which elſe doubtleſſe, could not at one time or other, but appeare before vs in their own vglineſſe and deformitie. A

A Flatterer is the onely peſtilent bawd to great mens ſhames; the nurſe to their wantonneſſe; the fuell to their luſts; and with his poyſon of artificiall villanie, moſt times doth ſet an edge vnto their ryot; which otherwiſe would be blunted and rebated in the deteſtation of their owne violent poſting to a violent confuſion. Not vnwiſely did a wiſe man compare a *flattering Language to a ſilken halter*, which is *ſoft* becauſe *ſilken*, but *ſtrangling* be-

Diog. Laert. in vita Diog.

becauſe a *halter*. The words wherewith thoſe *Panders of Vice* doe perſwade, are not ſo louely, as the matters they dawbe ouer with their adulations, are abhominable. That is a bitter ſweetneſſe which is onely delicious to the pallate, and to the ſtomacke deadly. It is reported, that all beaſts are wonderfully delighted with the ſent of the breath of the Panther, a beaſt fierce and cruell by nature; but that they are elſe afrighted with the ſterneneſſe of his

Plin. hiſt. lib. 8. cap. 17.

his lookes: For which cauſe, the Panther when he hunts his prey, hiding his grimme viſage, with the ſweetneſſe of his breath, allures the other beaſtes vnto him, who being come within his reach, hee rends and cruelly doth dilaniate them. Euen ſo, thoſe Patrons and *minions of falſe pleaſures, the Flatterers* that they may prey vpon the credulitie of the abuſed GREAT ONES, imitate the Panthers, extenuating, and as much as in them lyes, hi-

hiding the groſſeneſſe, the vglineſſe, the deformitie of thoſe follyes they perſwade vnto; and with a falſe gloſſe, varniſhing and ſetting out the Paradiſe of vncontrolled pleaſures, to the ruine oft times of the informed, and glorie of their owne impietie.

Is ſuch a MIGHTIE MAN inticed to ouerrule his Reaſon, nay ouer-beare it, by giuing ſcope to his licentious eye, firſt to ſee, then to delight in, laſtly, to couet a chaſte beauty? Alaſſe,

lasse, how many swarms of dependants, being creatures to his greatnesse, will not onely tell him, mocke him, and harden him in a readie and pregnant deceipt, that loue is courtly, and women were in their creation ordained to be wooed, and to be won; but also what numbers of them, will thrust themselues into imploiment and seruile action, to effect the lewdnesse of desire, to corrupt with promises, with guists, with perswasions, with threatnings, with

with intreaties, to force a Rape on Vertue, and adulterate the chaſte boſome of ſpotleſſe ſimplicitie? A folly is commited, how ſleight are they ready to proue it, how ſedulous to ſleighten, how damnably diſpoſed to make it nothing? Inſomuch as thoſe vipers of humanitie, are fitly to be termed, the *mans whore*, and the *womans knaue*. Is ſuch a mightie one affected to ſuch a ſuite, as the graunt and poſſeſſion of it will draw a curſe vpon his head by a ge-

a generall voyce, of a generall ſmart and detriment to the Commonwealth? How ſuddenly will theſe wilde beaſts, labour to aſſure him, that the multitudes loue is wonne by keeping them in awe; not by giuing way to their giddineſſe by any affabilitie? Will another aduaunce an vnworthy *Court-Ape*, and oppreſſe a deſertfull hope? It were too tedious to recite, what inceſſant approbations will bee repeated by theſe *Anthropophagi*, Thoſe men-

men-eaters, to make a *golden calfe* an Idoll, and a *neglected merite* a laughter? That such a kinde of monsters, may appeare in their likenesse, as monstrous as in effect they are; It is worthie obseruation, to see how when any man, who whiles hee stood chiefe in the Princes fauour, they honoured as an earthly God, yet being declyned from his Princes estimation, it is worthie to be noted, how speedily, how swiftly, how maliciously those cankers

kers of a State will not onely fall off, will not onely dispise, will not onely deride, but also oppose themselues against the partie distasted.

As many subtill practizers of infamie, haue other subordinate ministers of publique office and imployment in a Common-wealth, to betray them to their ruine; yet euer and anon, they like inchanted glasses, set them on fire with the false light of concealement and extenuation. Let it be

soo-

ſpoken with ſome authority, borrowed from experience of the elder times, that men in high places, are like ſome hopeleſſe marriners, ſet to ſea in a leaking veſſel: there is no ſafetie, no ſecuritie, no comfort, no content in greatneſſe, vnleſſe it be moſt conſtantly armed in the defenſiue armor of a ſelfe-worthie reſolution; eſpecially when their places they hold, are hourely ſubiect to innouation, as their names (if they preuent not their dangers by

leauing them, and their liues at once) are to reproach, and the libertie of malice.

Flatterie to either publique persons, is not more inductious on the one side, then enuie on the other is vigilant. Great men are by great men (not good men by good men) narrowly sifted; their liues, their actions, their demeanors examined; for that their places and honours are hunted after, as the *Beazar* for his preseruatiues; And then the least blemish, the

the leaſt ſlide, the leaſt error, the leaſt offence, is exaſperated, made capitall; the dangers enſuing euer prooue (like the wound of an enemies ſword) mortall, and many times deadly. Now in this caſe, when the eye of iudgement is awakened, *Flatterie* is diſcouered to be but an Inmate to *Enuie*; an Inmate, at leaſt, conſulting together though not dwelling together, the one, being Catarer to the others bloudie banquet; And ſome wiſe

men haue been perſwaded, that the peſtilence, the rigour of Law, Famine, Sicknes, or War, haue not deuour'd more great ones then *Flattery and Enuie.*

Much amiſſe, & from the purpoſe it cannot bee, to giue inſtance in three publike Preſidents, of three famous Nations; all chancing within the compaſſe of twentie yeares. In *England* not long agoe, a man ſupereminent in Honours, deſertfull in many Seruices, indeared to a vertuous and

a

a wiſe Queene, ELIZABETH *of glorious memorie, and eternall happineſſe:* A man too publikely beloued, and too confident of the loue he held, ROBERT EARLE OF ESSEX, and Earle Marſhall of the Kingdome; He, euen he that was thought too high to fall, and too fixed to bee remoued; in a verie handfull of time, felt the miſery of Greatneſſe, by relying on ſuch as flattered and enuyed his Greatneſſe. His end was their end, and the execution of Law, is a wit-

neſſe in him to Poſteritie, how a publike perſon is not at any time longer happie, then hee preſerues his happineſſe with a Reſolution that depends vpon the guard of innocẽcie & goodnes.

CHARLES DVKE OF BYRON in *France*, not long after him, ranne the ſame Fate; A Prince that was reputed the inuincible Fortreſſe to his King & Countrey: great in deſert, and too great in his Greatneſſe; not managing the fiery chariot of his guiding the Sunne of that Climate

with

with moderation; gaue testimonie by an imposed and inexpected end, how a publike man in Authoritie, sits but in Commission on his owne Delinquencie, longer then *Resolution* in noble actions leuels at the immortalitie of *A Line of life.*

Lastly, SIR IOHN VANOLDEN BARNEVELT in the *Nether lands*, (whose ashes are scarce yet colde) is and will bee a liuely president of the mutabilitie of Greatnesse. Hee was the only one that traf-

fiqued in the Coũſels of forreine Princes, had factors in all Courts, Intelligencers amongſt all Chriſtian nations; ſtood as the ORACLE of the Prouinces, and was euen the Moderator of Policies of all ſorts: was reputed to bee ſecond to none on Earth for ſoundneſſe of Deſignes; was indeed his Countreyes both Mynion, Mirror, and Wonder; yet enforcing his publike Authoritie, too much to bee ſeruant to his priuate Ambition; hee left the Tongue of

Iuſtice

Iustice to proclayme that *long life*, and a *peacefull death* are not granted or held by the Charter of Honours, except vertuous RESOLVTION renew the Patent, at a daily expence of proficiencie in goodneſſe.

Others freſh in memorie might bee inſerted, but theſe are yet bleeding in the wounds which they haue giuen themſelues, and ſome now liuing to this day; who both haue had, and doe enioy as great Honours, and are therefore

as incident to as many wofull changes, but that they wisely prouide to proppe their greatnesse with many greater deserts.

Here is in Text Letters layd before vs, the hazard, perill and casualty of A PVBLIKE MAN: the possibilitie what Miserie, Calamity, Ruine, Greatnesse and Popularitie may winde him into. Heere is decyphered the vnauoydable and incessant Persecutors of their Honors and Ioyes: *Flatterie and Enuie two ancient Cour-*

Courtiers. It comes now to concluſion, that it cannot be denyed, but thoſe *publike men* haue (notwithſtandingtheſe) chiefe and immediate meanes in their owne powers, if they well and nobly order their courſes to make their Countrey their Debtors, and to enroll their names in the glorious Regiſter of an euer-memorable Glorie; eſpecially if they be not too partially doting on euery commendable Vertue, which in priuate men is reputed as it is, a Vertue; but in them

them a Miracle. Certainly (without disparagement to desert in great men) there are many particular persons, fit for publike imployments, whose ableneſſe and ſufficiencie, is no way inferiour to the prayſes of the mightieſt, but that they are clouded in their lowneſſe, & obſcured in their priuatneſſe, but elſe would & could giue teſtimony to the World, that all fulneſſe and perfection is not confined to Eminence and Authoritie.

A PVBLIKE MAN, there-

therefore, ſhunning the Adulation of a Paraſite (which hee may eaſily diſcouer, if hee wiſely examine his merit with their Hyperbolical inſinuations,) then keeping an euen courſe in the proceſſe of lawfull and iuſt actions, auoyding the toyles, ſnares and trappes of the enuious, cannot chuſe in his own lifetime, but build a monument, to which the Triumph and Trophies of his memorie, ſhall giue a longer life then the perpetuitie of ſtone, Marble or Braſſe can pre-

preſerue. Otherwiſe if they ſtand not on the guard of their owne Pietie and Wiſedome, they will vpon trifles ſometime or other bee quarrelled againſt and euicted. Neyther may they imagine that any one taint (howſoeuer they would bee contented to winke at it in themſelues, ſuppoſing it to be (as perhaps it is) little, and not worthy reprehenſion) can eſcape vneſpyed. For the Morall of the Poets Fiction is a goodly Leſſon for their inſtruction. It

is

is ſaid that *Thetis* the Mother of *Achilles*, drencht him being an Infant in the *Stygian* Waters, that thereby, his whole bodie might bee made invulnerable: but ſee the ſeueritie of Fate, for euen in that part of the heele that his Mother held him by, was hee ſhot by the Arrow of *Paris*, of which wound he dyed. In like caſe, may euery Statef-man bee like *Achilles* in the generall body of his Actions, impaſſible and ſecure from any aſſault of wilfull and groſſe en-

nor-

normitie: yet if he giue way to *but one* handfull (as it may be termed) of Folly, not becomming the grauity and greatnes of his Calling; hee ſhall ſoone meete with ſome watchfull *Paris*, ſome induſtrious Flatterer, or ouer-buſie enuious Cõpetitour, that will take aduantage of his weakneſſe, and wound his infirmitie to the ruine of his Honours, if not to the ieopardy of his life.

The period of all ſhal be knit vp, with the aduiſe of a famous learned & Philoſopher: & as he wrote

Sen. Epi. 23

wrote to his familiar friend, let vs transcribe to men in Authoritie; *Let a publike man reioyce in the true pleasures of a constant Resolution, not in the deceiuable pleasures of vanitie and fondnesse. By a good conscience, honest counsells, and iust actions, the true good is acquired. Other momentany delights only supple the forehead, not vnburthen and solace the heart. They are nothing, alasse they are nothing, it is the minde must be well disposed, it is the minde must bee confident: it is the mind aboue all things*

A Line of Life. 89

must be rectified; and the true comfort is not easily attayned, and yet with more difficulty retayned. But hee, he who directs all his whole priuate life in hononurable proiections, cannot any way misse our LINE OF LIFE, which points at the immortalitie of a vertuous name by profitably discharging the burthen of such imployments as are vsually imposed vpon those, whom their callings haue entitled *Publike men.*

Of the 3 branch, A good Man.

A GOOD MAN is the last branch of *Re-*

so-

ſolution, and by him is meant (as is ſaid before) ſuch a man, as doth (beſide the care he hath of himſelfe in particular) attend all his drifts and actions, to bee a ſeruant for others, for the good of others, as if it were his owne. School-boyes newly trayned vp in the Principles of Grammer can reſolue what a good man is, or who? Who? *Qui conſulta patrum, qui leges iuraq; ſeruat.* Such an one, as not indeed ſingly obſerues what he ſhould doe, but doth euen that which hee

hee obſerues hee ſhould doe. This man not only liues, but liues well, remembring alwayes the old adage; that God is the rewarder of Aduerbes not of Nownes. His intents are without the hypocriſie of applauſe, his deedes without the mercenary expectation of reward, the iſſue of both is, all his workes are crown'd in themſelues, and yet crowne not him, for that hee loues *Vertue* for it ſelfe. *This man* neuer flatters Folly in greatneſſe, but rather pitties, and

and in pittie ſtriues to redreſſe the greatneſſe of Folly. *This man* neuer enuies the eminence of Authoritie, nor feares the Enuious: His reprehenſiõs are balms, his Prayſes Glories, and he is as thankfull to bee rebuked, as to bee cheriſhed. From ſuch *a Man* all things are to be gratfully accepted: His deſire to doe good to all, hath not a like ſucceſſe to all (notwithſtanding in *him to will* is commendable, and not to be able *to a*[illegible], pardonable.) For it is not only the pro-

A Line of Life. 93

propertie of true Vertue, but alſo of true Friendſhip, as well to admoniſh, as to bee admoniſhed: For amongſt *good men* thoſe things are euer well taken that are well meant; yet euen *this man* (that vncompeld, vn-required, not exacted, interpoſes himſelfe to ſet at vnitie the diſorders of others not ſo inclinable to goodneſſe, is not free from enmity, with thoſe whom in a general care, he labours to deſerue as friends. The Reaſon, *Flattery procures frieds, Truth*

Truth hatred. How? Truth Hatred? Yes, for from Truth is Hatred borne, which is the poyſon of Friendſhip, as *Lælius* wel obſerued: But what enſues? Hee whoſe eares are ſo fortified, and barrocaded againſt the admitment of Truth, that from his Friend he wil not heare the Truth, this mans ſafetie is deſperat: wherfore if any one will only reliſh *words of Downe and Honey*, as if wee loued to ſpeake nothing but *pure Roſes* (as the Prouerbe is:) let ſuch a one

Cicero de Amicit.

Plin. hist. lib. 11. cap. 6

one learn from the skilfull Artists of Nature, that the Bees doe annoint their Hiues with the iuyce of the bitterest Weeds, against the greedinesse of other Beasts. Let him learne from the skilfullest Phisicians, that the healthfullest Medicines smart most in the Wound. Let him learne from the Prince of Philosophie, that Anger was giuen to men by Nature, (as hee writes) as a Whetstone of Valour; and then he cānot but consider, that any paines which a *good*

Arist. Eth. lib. 3.

Man

Man vndergoes for reconciliation, be they either by way of admonition or reprehension, tend both to one end, that hee may make all like vnto himselfe, that is, *Good Men.*

This very word (GOOD) implyes a description in it selfe, more pithy, more patheticall, then by any familiar exemplification can bee made manifest: Such a man, as makes the generall commoditie, his particular benefit, may not vnfitly bee stiled a PRIVATE STATES-

MAN: His endeuours are publike, the vse publike, the profit publike, the commendation publike: But the person priuate; the Resolution priuate, the end priuate, and the reward peculiar.

It is impossible, that the wretched and auaricious banking vp of wealth, can draw him into a conceipt, that hee can euer make friends of mony after his death; considering that the World was created for the vse of men, and men created into the World

to vſe it, not to enioy it. This mans bounty is giuing, not lending; and his giuing, is free, not reſerued: He cheriſheth Learning in the Learned, and incourageth the Learned to the loue of Learning by cheriſhing them; He heartneth the vpright in Iuſtice, & ratifies Iuſtice in the vpright; He helpes the diſtreſſed with counſell, and approoues the proceedings of wiſe Counſellors. He is a patterne to all what they ſhould bee, as to himſelfe what he is.

Finally, try all his desires, his actions are the seasoners of his speeches, as his profession is of his actions. Hee is a Physitian to other mens affections as to his own, by comprimitting such passions as runne into an insurrection, by strengthening such as decline, by suppling such as are inflamed, by restrayning such as would runne out, by purging such as ouerabound. His Ambition climbes to none other cure then to heale the wounded, not to wound the

the whole; beeing neither ſo vnwiſe to doe any thing that he ought not to doe, nor ſo vnhappy to doe any thing what hee does not. His ſingular misfortune is, that (with *Druſus* an excellent man) he attempts many times with a more honeſt and good mind, then good fortune and ſucceſſe; inſomuch, as it often comes to paſſe, that other mens miſchiefes are preferred before his Vertues: yet ſtill as he is *a good Man*, iniuries can no more diſcourage him, then ap-

Velleius hiſt. Rom. lib. 2.

plauſe can ouer-weene him.

Euen this man hath his particular aduerſaries to threaten him, and (if it could be poſſible) to terrifie him, and deter him from the ſoliditie of his temper: *Scandal* to defame him, and *impoſture* to traduce him: *Flatterie and enuie* are not a more peſtilent broode, ſet in armes againſt a *publique man*, then thoſe two miſcreant monſters are againſt a *good man*. But is his reſolution any way infracted, for that ſome

some refractaries are (like Knights of the post) hired to witnesse against him? Doubtlesse no, but much the rather confirmed to run by a LINE OF LIFE, to the *Goale of Life*. His owne solace is to him; as an inexpugnable castle of strength, against all the forcible assaults of diuelliſh cõplots, built onely vpon this foundation, that he is conscious to himselfe of an vnforced sincerity: With the Port he can resolue: *Hic murus aheneus esto, nil conscire*

Horat. lib. 1. Epist. 1.

ſcire ſibi, his integritie to him is a Brazen wall; And with the Orator, he aſſures himſelfe, that *nullum theatrum virtuti maius conſcientiâ*, Vertue hath not a more illuſtrious and eminent Theatre to act on, then her owne conſcience. *Socrates* (a good man, if a meere morrall man may be termed ſo) beeing ſcurrilouſly by *Ariſtophanes* the Poet, derided before the people; and by *Anytus* and *Melytus* vniuſtly accuſed before the Iudges, as a trifler, a ma-

Cicer. queſt. Tuſc. lib. 2.

In Comed. Νεφελαις

Plat. Apol. Socrat.

a master of follies, a corrupter of youth, a sower of impieties, answered; *If their alledged imputations be true, we will amend them; if false, they pertaine not to vs.* It was a noble constancie and resolution of a wise man, that he (inlightned with the only beames of nature) was so moderate and discreet. The good man here personated (inspired with a farre richer & diuiner knowledge then humanitie) cannot but asmuch exceede *Socrates* in those

Diog Laert. in vita Socrat.

vertues of resolution, as *Socrates* did his aduersaries in modestie and moderation.

Kings and mightie Monarches, as they are first mouers to all subordinate ministers, of what ranke or imploiments soeuer, within their proper dominions, are indeed *publike persons*; But as one king traffiques with another, another, and another, either for repressing of hostilitie, inlarging a confederacie, confirming an Amitie, setling a peace, supplanting

ting an hereſie, and ſuch like, not immediately concerning his owne particular, or his peoples; but for moderating the differences betweene other Princes: In this reſpect euen *Kings and priuate men*, and ſo their actions belong wholly and onely to themſelues; printing the royalty of their goodnes, in an immortalitie of a vertuous and euerlaſting name, by which they iuſtly lay a claime to the Style *of good men*; which attribute doth more glorifie

rifie their desert, then the mightinesse of their thrones can their glories.

In which respect, our SOVERAIGNE LORD AND KING that now is, hath worthily chronicled his Grand-fathers remembrance, which was (as hee best witnesseth) called *The poore mans King*. A title of so inestimable a wealth, that the riches of many Kingdomes are of too low & meane a value, to purchase the dignitie and honour of this onely Style, *The poore*

Basil. Δωρον. lib. 2.

poore mans King.

The famous and most excellent commendation of A GOOD MAN, cannot be more expresly exemplified in any president or myrrour, by all the instances of former times, nor shall be euer (farre, farre bee seruilitie or insinuation) ouer-paralleled by any age succeeding, then in the person of IAMES the King of great *Britaine* presently here reigning ouer vs. *A good man*, so well deseruing (from all gratefull memorie) seruice and

and honour, that not to doe him seruice is an ingratitude to the *greatnesse of his goodnesse*; and not to doe him all honour, an ingratitude to the *goodnesse of his greatnesse*. *A good man*, that euen with his entrance to the Crowne, did not more bring *peace* to all Christian nations, yea almost to all Nations of the Westerne World, then since the whole course of his glorious reigne, hath preserued *peace* amongst them. *A Good man*, who hath thus

thus long ſought as an equall and vpright moderatour to decide, diſcuſſe, conclude, and determine all differences between his neighbouring Princes and fellowes in Empire. *A good man*, of whom it may be verified, that he is BONORVM MAXIMVS, and MAGNORVM OPTIMVS. *A good man*, that loues not *vertue* for the name of vertue onely, but for the ſubſtance and realitie. *A good man*, whom neither ſcandal can any way impeach of Iniuſtice,

ſtice, tyrannie, ignorance; nor impoſture traduce, to a neglect of merite in the deſertfull, to leuitie in affections, to ſurquedrie in paſſions, to intention of inclyning to folly, or declyning from reall worth; which as an heditarie inheritance, and a fee ſimple by nature and education, hee retaynes in himſelfe, to the wonder and admiration of all, that may emulouſly imitate him, neuer perfectly equall him. Queſtionleſſe, the Chronicles, that ſhall

ſhall hereafter report the Annalls of his life and Actions, ſhall doe infinite iniurie to the incomparable monuments of his name, if they Style him, as ſome would wiſh, IAMES THE GREAT, or as others indeuour, IAMES THE PEACEABLE, or as not a few hope, IAMES THE LEARNED. For to thoſe titles haue the Greekes in *Alexander*, the Romans in *Auguſtus*, the Germans in *Charles the Fift*, the French men in *Charlemaine*, and *Henrie*

Henrie the Fourth, Father to their preſent King, attayned: But if he ſhall be reported in his Style to be, as in his owne worthineſſe hee may iuſtly challenge; he muſt then be ſtyled, as by the approbation of all that truely know him, he is knowne to be IAMES THE GOOD. Let the ſumme of this branch of *Reſolution*, which is indeed *Corona operis*, the ſumme of the whole ſum, bee concluded: That *this onely patterne*, as he is onely inferior on earth

to

to God, who is BONVM SVMMVM, the chiefe and soueraigne good; so the distinction betweene his great Master and him (whose Vicegerent he is) consists in this (with reuerence to the diuine Maiestie be it spoken) That as God (whom to call *good* is but an improprietie of description) is not singly *bonus* good, but *Bonitas* goodnesse, *in abstracto*, (as the Schoole-men speake:) So vnder the great KING OF KINGS, this King of men

men is ſubſtitute to his King, with this vp-ſhut; The one is foreuer the *King of goodneſſe*; and our King on earth, not onely a *good King*, but a *good man*; Such a *good man* as doth himſelfe run, and teacheth by his example, others ſecurely and readily to runne, by his *Line of Life*, to the immortalitie of a vertuous name. *A priuate man*, *A publique man*, *A good man*, haue beene here particularly deciphered & diſcourſed. It comes to concluſion, that hee,

who

who desires either in his owne person to be renowned; for the generall prosperitie of the Common-wealth, to be eternized; or for the cõmunitie of his friends, or any whom hee will make his friends, remẽbred; in the Diaries of posteritie, must first lay the foundation of a willingnesse, from thence proceed to a desire, frõ thẽce to a delight, from a delight to practise, from practise to a constant perseuerance in noble actions. And then such a man, howsoeuer, he

he liue, ſhall neuer miſſe to end his dayes, before his honors and the honours of his name can end, for they ſhal know no end; and yet euen in death, and after death, ouer-liue all his enemies, in the immortall ſpring of a moſt glorious memorie; which is the moſt precious Crowne and reward of A moſt precious *Line of Life.*

The

The Corollarie.

IN the view of the precedent Argument, somewhat (perhaps) too lamely hath the Progresse of a Mans Life (in any Fate) been traced; wherein still the course, like a Pilot sayling for his safetie and welfare, hath alwayes had an eie, to the North-Starre of Vertue: without which, men cannot but suffer shipwrack on the Land, aswell as Mariners on the Sea. Such as haue proofes in their owne

owne persons and experiences of both fortunes, haue past through their dangers of their beeing MEN, as they were first priuat; before they entred: and from their entrance waded, into the Labyrinth of Greatnesse and Imployment, from whence they becam *Publike mẽ*. Now thẽ somwhat boldly (yet the boldnes is a presũption of loue, not loue of presumption) may bee intimated; that howsoeuer, any great or popular person, (for to such doth this application

tion properly appertaine, howbeit free from any particularity except particularly challenged) in a peculiar examination of himselfe cannot chuse, but find, that he hath encountred many Oppositions of Youth, (euen in graue yeares) and frailtie (in graue actions:) yet hauing at any time, by any casualtie, a happinesse (danger it selfe is a happinesse if rightly made vse of, otherwise a miserie) to account with his expence of time: hee cannot vpon indifferent

and euen reckoning, in ſtead of impayring his Honours but aduance them: he cannot, if hee account faithfully, inſtead of making the World his Confeſſour, but confeſſe his owne Nobleneſſe; and therevpon He will find, that the toyle in common affaires, is but traſh and bondage, compared to the ſweete repoſe of the minde, and the goodly Contemplation of a mans peace with Himſelfe. All glory whether it conſiſt of profits or preferments, is WITH-

OVT

OVT, and therefore makes nothing to the essence of true happinesse: But the feeling of a resolued constancie is WITHIN, and euer keepes a Feast in a mans soundest content. One pregnant and notable Samplar deserues an eye of Iudgement to be fixed on it. *Demosthenes* after a long gouernment at his pleasure in the Common-wealth (vpon what consideration, He Himselfe knew best, and States-men may easily guesse at,) is reported to confesse to his friends,

who came to visit him: That if at the Beginning, *Two Waies* had bin proposed before him; *the one* leading to the Tribunall of Authoritie, *the other* to his Graue; If Hee could by inspiration, haue fore-knowne the Euils, the Terrors, the Calumnies, the Enuies, the Contentions, the Dangers, that men in such places, must customarily meet with; that Hee would much rather with alacritie, haue posted on to his Sepulcher then to his Greatnesse.

Plutarch. in vit. Demost.

Brutus

Brutus when Hee determined his owne end, cried out with *Hercules*: *O wretched and miserable power of man, thou wert nothing but a name, yet I imbraced thee as a glorious worke, but thou wert a Bond-slaue to Fortune.*

Dion. hist. Rom. lib. 47.

It is superfluous to inlarge (or comment vpon) the Sufferings of those famous Men: Euery mans owne talent of Wisdome, and share of tryall, may with not much difficultie, conster the sence of their meanings. *A good Man* is

the man, that euen the greateſt or loweſt ſhould both *bee*, and reſolue *to be*. And this much may be confidently auerred; That men of eminent commands, are not in generall more feared in the tyde of their greatneſſe, then beloued, in the ebbe of that greatneſſe, if they beare it with moderation. Statiſts honoured or fauoured, (for fauour and honour are for the moſt part inſeparable) haue the eyes of the World vpon their carriage, in the carriage eyther of their

their glories or deiections : It is not to bee doubted (which is a singular comfort) but any sequestration from a woonted height, is only but a tryall ; for beeing managed with humblenesse and gratitude, it may ennoble the Patients (for their owne particulars) to demeane themselues excellently, in the places they had before (may bee) somewhat too neglectfully discharged. Alwayes there is a Rule in obseruation, positiue and memorable ; that an inter-

position or eccliplse of eminence, muſt not ſo make a man vndervalue his owne Deſert, but that a *Noble Reſolution*, ſhould ſtill vphold its owne worth, in deſeruing well; if wee ayme and intend to repute & vſe Honours, but as inſtrumentall cauſes of vertuous effects in Actions. To all ſuch as ſo doe, (and all ſhould ſo doe that are worthy to bee ſuch,) a ſeruice not to be neglected is a proper debt: eſpecially from inferiour Miniſters to thoſe, whoſe Creation, hath

hath not more giuen them the prerogatiues of *being men*, then the vertuous *Resolution*, leading them by A LINE OF LIFE, hath adorned them, with the iust, knowne and glorious Titles of beeing *Good Men*.

VADVM *now transeat excors.*

FINIS.